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AMERICAN
Missionary Register.

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Biography.

LIFE OF MATTHEW STACH,

ONE OF THE FIRST MISSIONARIES OF THE UNITED BRETHREN IN GREENLAND.

(Concluded from page 327.)

OTHER VISITS TO GREENLAND.

We have entered at large into the particulars of our Missionary's First Visit to Greenland, as it gave an opportunity of stating the chief circumstances connected with the foundation of the Brethren's Mission in that country, and which afford important lessons to other Missionaries. We shall be brief in the narration of his subsequent visits.

Second Visit.

Matthew Stach arrived in Greenland, the second time, on the 17th of July, 1742. Crantz says—

During the two years of his absence, only one Greenlander, a woman, had been baptized; but there were many who listened to the Word with joy, from whom a plentiful harvest might soon be expected.

Some circumstances are stated respecting this woman which we shall extract, as they may furnish useful hints in other Missions. The account of her conversion is thus given by the brethren—

In a Greenland house, where all beside were hostile to us, there was a young woman who was very much affected. While we were speaking, she held her hands before her face to hide her tears, and softly sobbed forth—"O God! thou knowest that I am exceedingly corrupted from our first parents: have mercy upon me!" When we afterward asked her why she knelt, she answered, "Because I now begin to believe: I pray daily to God to be gracious to me." Being directed to persevere in prayer, she began to weep, and to exclaim—"O Jesus! my heart is thoroughly depraved: make me truly sorry for it: take away the bad thoughts, and form me according to thy pleasure. And as I yet know little of thy Word, give me thy Holy Spirit to instruct me." Her companions, very naturally hating the person whose example was a constant reproof to them, treated her with a severity quite foreign to the national character; so much so, that she was glad to take the first opportunity of seeking an asylum with the brethren.

She was never weary of listening to the Doctrine of the Cross, and began to speak of it to others. No sooner did any Heathens come to the place, than she paid them a visit, explained to them the reason of her living here, told them of all the blessings which she had enjoyed, and of the still greater happiness which she had in view; and her admonitions were not without their effect. Having been prepared for baptism, and made acquainted with the nature and design of that holy ordinance, she declared that she now no longer believed that Jesus was the friend of sinners because we had told her

so, but because she felt it in her own heart. She was baptized, at her earnest request, and called Sarah.

Of this young woman, it is said, at a subsequent period—

Self-conceit, that subtle intruder, began to creep in among the believing Greenlanders, and too often imbittered the joy of their teachers. Even Sarah was observed to become petulant and unruly. When she was reminded of the grace bestowed upon her, and exhorted to continue faithful, her heart softened: she acknowledged her fault, and heartily entreated our Saviour for pardon, and grace to amend. But this reformation was not the work of a moment. In the sequel, the brethren discovered that the root of the mischief was, her entertaining high thoughts of herself on account of her successful diligence among the Heathen. They pointed out to her the corruption of her heart; and bade her reflect on the deplorable situation in which the Redeemer found her and showed mercy to her, with her sensations on that occasion. She burst into tears, and said, "Ah, now I plainly feel that I have gradually departed from the happiness which I then enjoyed, and our Saviour is become a stranger to me. Now, though I pray, I find no comfort notwithstanding; and I seem unable to recover the way to Him." On this they kneeled down with her, and prayed to the compassionate Saviour to reveal Himself to her heart afresh. She was desired to pray too; but she could not utter a single word, the sobs stifling her voice. From that time, however, she had visibly a very humble opinion of herself, and was again favoured with a free access to the Friend of the sinful and miserable.

Mr. Drachart (the Danish missionary) had noticed the same feeling in his baptized people; and found it necessary, as well as the brethren, to proceed very cautiously in the tuition of his little flock, and to inculcate poverty of spirit as an essential part of the christian character.

On this return of Matthew Stach to his labours, he found his brethren and the neighbouring Danish Missionary at Godthaab living in the most perfect harmony. It is an edifying picture which Crantz draws in the following passage—

It would be a culpable omission to neglect noticing the good understanding which subsisted between the brethren and the Danish missionary, Mr. Drachart, who came to the country in 1739. He conferred with them on the best method of reaching the hearts of the Heathen, and often joined them in their visiting journeys. He saw no impropriety in desiring their assistance in preparing his candidates for baptism; as they also gladly accepted his services on similar occasions. He poured his grief into their bosom, whenever his labours were not immediately productive of all the fruits which he desired; though THEY saw clear proofs among his flock that the Lord was with him. Since he requested their counsel, they advised him not so much to aim at increasing his numbers, as at grounding those who were already awakened, on a firm foundation of vital knowledge; and to promote a close connection among them, that, when he could not be with them, they might encourage one another. He saw the good sense of this advice, and its utility evinced itself more clearly from year to year.

The settlement was sometimes visited by hostile Greenlanders, who would lie on the watch to injure the brethren A party of this description beset it, about this time, when all the men were absent except Matthew Stach, whose courage and faithfulness on this occasion were admirable. We quote his own account of what passed—

My room was crowded; and the rest of the house was filled by those who could not gain admittance. Though I knew what they had threatened, I felt no alarm; and went on quietly with my translation. After sitting some time, their chief said, "We are come to hear something good." I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts to understand what He should give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens: "Yet," said I, "I will not dwell on this topic, for you know already that there is a Creator." To this they all agreed, with the exception of one man. "You also know that you are wicked

people." They unanimously assented. "Now, then, I come to the main point, that you and we have a Saviour—the same great Being who created all things in the beginning. He lived upward of thirty years on earth to instruct and bless mankind; after which He was nailed to a cross, and slain by his countrymen, who would not believe His words. But, on the third day, He rose again from the grave, and afterward ascended up into heaven. The time is now approaching when He will come again in the clouds of heaven, and all the dead will rise and appear before Him, as the Righteous Judge, to receive sentence, every one according to his works. But thou, poor man!" said I, turning to their chief, "how wilt thou stand aghast when all the souls whom thou hast hurried out of this world, shall step forth and say to Him that sits upon the throne, 'This wicked wretch murdered us, just as Thou hadst sent Thy messengers to publish to us the plan of salvation.' What answer wilt thou then return?" He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded—"Hearken to me! I will put thee in a way to escape this tremendous judgment: but delay not, or death will seize thee; for thou art old. Fall, then, at the feet of Jesus. Thou canst not see Him, yet He is every where. Tell Him that thou hast heard that He loves the souls of men, and rejects no one that cries for grace. Beseech him to have mercy on thee, poor miserable man, and wash out thy sins with His own blood." He promised, with an affected heart, that he would. They all listened with attention to the exhortations of Anna, whose brother they had murdered; and afterward walked up and down the place, in a thoughtful mood, and with folded hands; but, toward evening, they departed.

After assisting in laying the foundation-stone of a church at New Hernnhut, Matthew Stach returned to Europe in 1747, taking with him five natives, at their own particular desire. So greatly had the labours of the Missionaries been prospered, that, at the close of that year, the congregation consisted of 126 baptized; and eight had departed in the Faith since 1741. Crantz gives the following view of the Mission at this period—

The sound of the gospel had been propagated by the missionaries of the brethren through a vast extent of country, and its glad tidings spread still farther by the savages themselves. Mockery, reproach, and persecution were not wanting. The Heathen, indeed, had framed no false system to oppose to the truth of Revelation, nor had they hired any Heathenish priests to support them in error; however, there were Angekoks, who, dreading the loss of their reputation and the profits accruing from imposture, invented a variety of means to dissuade their silly adherents from adopting the truth; but their efforts were feeble, and unable to withstand the divine power of the Word.

The operation of the Spirit of God was very perceptible in the little company of the baptized; and, though distressing circumstances occurred, yet, on the whole, there was great cause for joy and amazement, at the transformation of a wild brutish set of people into a quiet, well-ordered family of Christians. In the public meetings the divine efficacy of the gospel was powerfully manifested. At small assemblies, also, for devotion, at incidental conversations, and especially when baptism was administered, that promise, *where two or three are gathered together in my name, there am I in the midst of them*, was abundantly verified. Besides, the improvement of the talents perceived in some of the baptized for declaring to others the fruits of their experience, together with their unexceptionable deportment, added great weight to the testimony of the missionaries. Finally, the happy departure of a number of Greenlanders evinced that the labours of the brethren had not been devoid of success: even some of the unbaptized had benefitted so much by the preaching of the gospel, that, at the close of life, they could breathe their last, if not with perfect joy, yet free from the fear of death.

Third Visit.

In June 1749, Matthew Stach reached Greenland a third time, with three of the natives who had accompanied him to Europe, the other two having died: these were Sarah, before mention-

ed, and her husband. On this subject, Crantz says—

The journey had proved a great blessing to these natives. As apprehensions were entertained that the hot weather and long deprivation of Greenland diet might prove detrimental to their health, it was thought proper that they should return home before the commencement of summer. However, numerous obstacles arose, which prevented their removal till it was too late in the season to think of it.

In May the missionary travelled with them to Hernnhut. In the same month Sarah died happily; and, about five weeks after, her husband followed her. They were both interred in the burying-ground at Hernnhut. This dispensation was no small grief to the brethren, who entertained strong hopes that this couple, who had before been so useful, might now render them important service.

Nor did they know how to get the other three, who enjoyed good health, back again to their country. Toward autumn the missionary travelled with them back to Holland, in hopes of finding a vessel sailing from thence to Greenland: they completed this journey on foot, without any one suspecting them to be savages. The Irene came thither from New-York, and, as the captain expressed his willingness to take them to Greenland, they sailed with him to London, in the beginning of the year: there they were presented to George the Second, and the rest of the royal family, at Leicester House. They then proceeded in the Irene to Pennsylvania; and visited the congregations at Bethlehem and Nazareth, and the converted Indians in America, who sent some letters by them to the Greenlanders.

The Greenland Congregation were much rejoiced at the return of their three companions, after an absence of nearly two years.

Whoever has sufficient acquaintance with the simplicity of the Heathen, and the depraved state of Christendom in general, must look upon it as a peculiar providence, that the natives were uncorrupted by their journey and the multifarious objects which it unavoidably presented: for even the few unprofitable ideas, which had been insensibly impressed on their minds, were so speedily erased, that they almost immediately fell into their former course of life. Moreover, they reaped this advantage from their visit, that, to the end of their lives, they were employed as labourers among their nation, and approved themselves worthy of their trust.

Of a young woman, one of the three natives who returned, Crantz says—

Judith, in particular, had made good use of her stay in Germany; and, having lived chiefly in the Single Sisters' House, had imbibed a strong relish for that external decorum, so highly conducive to a growth in grace. She therefore proposed to the heads of families to permit their grown-up daughters, and also those who served in the capacity of maids, to live with her during that winter in a separate house, and sleep together, after having finished their work in their respective families, that they might not, as hitherto, have things obtruded on their notice calculated to awaken hurtful reflections. Her proposal was agreed to; and she, assisted by the other single women, built the first Single Sisters' House in Greenland.

Matthew Stach continued to labour in the Mission, with much diligence and faithfulness, till 1751; when he was called away to begin a Mission among the Esquimaux, on the coast of Labrador. With this view, he arrived in London in the beginning of 1752; but the brethren were under the necessity of deferring, for a season, the commencement of that Mission.

Fourth Visit.

The following extract from Crantz will explain the occasion of Matthew Stach's fourth visit to Greenland:—

A numerous company of Greenlanders had now been gathered to Jesus Christ by the preaching of the Gospel—moulded into a spiritual congregation by the operation of the Holy Ghost—and furnished with such provisions for its good discipline, both within and without, that, amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant, of the Heavenly Father's planting.

It was now the anxious care of those who were interested in its growth, and whose warmest anticipations looked forward to its maturity, to watch lest the drought might wither up its verdure, or some mildew blight its fruit. A Synod, held at Barby, in Saxony, in 1750, thought it necessary to depute one of the servants of the church to visit the mission, with power to confirm its regulations, or to reform them, if needful, according to the model established in other missions; but particularly to examine whether any irregularities had crept in, which end could not be effectually answered by written communications.

Bishop John de Watteville, who had just returned from a visitation in North America and the West Indies, undertook this commission, and desired for his companion the missionary, Matthew Stach, who was then at Westminster. This brother had sued in vain to the Hudson's Bay Company for leave to preach the Gospel to the American Indians belonging to their factories; and he was now eagerly waiting to see what would result from the commerce which some English merchants, members of the brethren's church, intended to set on foot with the Esquimaux of Labrador. But, as several difficulties intervened to defer this undertaking, he accepted with joy of an intermediate visit to his loved Greenland, and hastened to join his travelling companion at Barby.

They arrived in Greenland about the middle of June, 1752. Crantz says—

After a stay of two months, equally agreeable to himself and to the objects of his visit, brother de Watteville prepared for his return; but while the vessel was detained by contrary winds, he had the pleasure to complete a revision of the Greenland Hymn Book, begun by his recommendation: it contained the Litanies and Liturgies of the church, and upward of 100 hymns.

Fifth Visit.

Of this visit the memoir in the "Periodical Accounts" thus speaks—

The year 1753 he spent chiefly in Germany; but in the spring of 1754 he was appointed to introduce Matthew Kunz into the Greenland mission. This having been the fifth visit which he paid to that country, he began to think of enjoying some rest, in fellowship with the congregations in Europe; but, whenever he heard any accounts from Greenland, his desire to be at work in the Lord's vineyard returned; and his love for the congregations of believing Greenlanders was such, that he could never think or hear of them without wishing fervently to be at work again among them.

Sixth Visit.

From the same memoir we extract an account of the last visit of our missionary to the scene of his early labours:

About this time our late brother met with some very heavy afflictions in his family, which, had not the Lord supported him in an extraordinary manner, would have been sufficient to break him down. In one of his papers, giving an account of these circumstances, he says, that he then prayed that he might be taken out of this vale of tears, to rest from all his labour. But the Lord had reserved him for further services: "For," continues he, "on the 22d of February, 1757, I was called to go again to Greenland, and establish a new mission in Fisher's Bay. Two brethren, Jens and Peter Haven, were appointed to accompany me. We set out March 15th, and arrived June 28th in New Hernnhut. I called to mind my first arrival in this country, May 20th, twenty-five years ago; and now rejoiced to see above four hundred Greenlanders who had turned with their whole hearts unto the Lord; two hundred and upward having departed this life, rejoicing in God their Saviour."

Among those who died about this period was Judith, mentioned before as having accompanied Matthew Stach to Europe in 1747. The following extract of a letter written by her, on her deathbed, to a friend in Europe, shows the powerful influence of the Gospel on her mind:—

"I am sensible of my insufficiency, but feel that our Saviour loves me. Therefore, with all my indigence, I will adhere to Him. If He had not sought for me, I should still have remained in darkness. When I consider this, my eyes fill with

tears. My dear Saviour! I have no other joy but in Thee alone.

This winter I have been very weak in body, and often had spitting of blood; but I have been very happy.

My body is exceedingly decayed by sickness; but I rejoice greatly in the prospect of that blessed moment when our Saviour will call me. Although I should have been willing to tarry a little longer with my sisters, yet I leave all to our Saviour. My greatest desire is to be with Him. I love Him; and shall love Him without ceasing.

I now feel myself too weak to proceed; but, with my eyes overflowing with tears, I once more salute all the sisters that are with you."

In July Matthew Stach and his fellow-labourers set out for Fisher's Bay, accompanied by four Greenland families, consisting in all of thirty-two persons; and pitched their tents at Akonemiok, the spot where Lichtenfels now stands.

Of this new undertaking, and of Matthew Stach's last labours in Greenland, the memoir thus speaks:—

In beginning this mission, our late brother encountered a number of difficulties, inseparable from such undertakings. July 21st, 1761, the chapel, sent over from Europe, was erected; and he soon had the joy to baptize the first family of converts from among the heathens of this place, consisting of father, mother, son, and daughter. After the death of brother Boehnish, then first missionary at New Hernnhut, he undertook the care of that settlement for some time, and then returned to Lichtenfels.

Having long had a desire of visiting the southern part of Greenland, the inhabitants of which, by trading with our people, had conceived a desire of hearing the Gospel preached in their own country, he made a voyage thither in 1765, accompanied by some Greenland helpers. Not knowing what dangers he might be liable to in the course of this undertaking, he took a most affectionate leave of the two congregations. However, the Lord was at his right hand, and brought him safe home again; and, to complete his joy, he heard afterwards that a settlement of the brethren was established in the south, called Lichtenau, and that the seed which he had sown sprung up and bare fruit.

Beside the many and various occupations with which he was continually engaged, he spent his few leisure hours in compiling a Greenland Grammar and Dictionary, by which the study of this difficult language is rendered more easy to beginners.

In 1771 he returned to Europe, where he laid the whole state of the Greenland mission before the brethren appointed by the Synod to have the direction of the missions, in so clear and circumstantial a manner, confessing whatever he thought mis-managed through too great zeal, that all present were greatly affected, and could not but revere this venerable disciple of Jesus.

His Death in North America.

Having intimated his wish to close his days in one of the brethren's settlements in North America, the aged missionary arrived there in August, 1772. Of his last days the memoir gives the following account:—

Being unaccustomed and unwilling to spend his time in a state of inactivity, he offered his services to keep a school for boys; and, being used to much exercise, chose to undertake hard labour in gardening, &c. to preserve his health, as much as his advanced age would permit. The prosperity of Christ's kingdom, and the propagation of the Gospel, were the subject of his daily and most fervent prayers. Nothing gave him more joy than to hear accounts of the different missions; and the whole congregation at Salem, where he then resided, joined in celebrating the jubilee of the Greenland mission in 1783.

His mental faculties, which had been remarkably strong, began about this time to fail; and he was so hurt by a fall that he had in 1785, that from that time he was mostly confined to his bed. His pains and confinement he bore with exemplary patience; and the loss of his memory proved a mercy, in as far as he could never be persuaded otherwise than that the above accident had happened but the other day. He spent his time in com-

munion with his Saviour, and never complained; but, Dec 14, 1787, grew so weak that he required constant attendance day and night. He spoke with cheerfulness of that happy moment when he should be released from all his pain and trouble, and when he should see his Saviour face to face. His last words were, "O Lord Jesus, come quickly!" During his illness he used to give out several hymns that had been his particular favourites, desiring those present to sing them for him, in which he joined now and then with great fervour. On the 21st of Dec. 1787, towards evening, he departed into the joy of his Lord, in the *seventy-seventh* year of his age, and now rests from all his labour with the Lord for ever.

Reports of Societies.

NINETEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING IN FREE-MASONS' HALL, LONDON, MAY 7, 1823.

The Report before us occupies sixty-six large octavo pages. Of these, ten are devoted to a view of the domestic concerns of the Society, and fifty-six to its foreign operations, in connexion with the progress and present state of kindred Institutions in various parts of the Christian world. A very brief abstract is all that our limits will admit.

FRANCE.

After a concise account of the last anniversary of the *Protestant Bible Society of Paris*, the Report proceeds:—

The Central Society at Paris is rapidly exhausting, by the distribution of the Scriptures in its own immediate sphere, and supplies to auxiliary societies, those large editions with which its depository has been stocked. To meet the demands, which are great and urgent, the committee have adopted vigorous measures. Observing that a deficiency existed chiefly among the readers of Ostervald's version, which is used in almost all the Protestant churches in the eastern and northern extremities of France, they have undertaken a stereotype edition of this Bible in octavo.

Of Martin's Bible 36,000 copies have been already provided; of the same version stereotype plates, of a large octavo edition, have been completed; and a pocket edition of the New Testament, which is much in request, has been undertaken by your committee, in consideration of the heavy expenses incurred in the stereotype edition of Ostervald's Bible, by the Paris Society. Your committee have also consigned 2,000 copies of their stock of Martin's octavo Bible, and 1,000 copies of the pocket Bible, to the Paris committee, and have added a donation of 500 German New Testaments for the use of the German Protestants resident in the French capital.

The Paris Society is now supported by thirty-six Auxiliaries, one Consistorial Society, twenty-eight Branch Societies, and forty nine Associations, of which seventeen exist in Paris alone; making the number of one hundred and fourteen Biblical Institutions in various parts of France.

In relation to the distribution of the Scriptures among the French Catholics, the Report thus remarks:—

Your committee proceed to report some of the principal results of their own endeavours to satisfy, through the medium of their correspondents, the desire for the Scriptures among the Roman Catholics in France. "Among the Catholics," it is stated in one of the letters received, "the demand for the Scriptures is great. One

individual has distributed, among those in his neighbourhood, 550 copies of De Sacy's Testament in a short period, and has now requests in writing from various individuals for 200 more. Though many of these books, from the poverty of the people, are bestowed gratuitously, yet they are not given without inquiry into the character and circumstances of the applicant, and a persuasion that he has really a claim for the gift which he solicits."

A gratifying report has been received from another correspondent, engaged in distributing Catholic versions in prisons, hospitals, penitentiaries, and regimental schools. He found several of the physicians disposed to co-operate with him. "It is no longer rare," he observes, when referring to the Royal Hospital of Invalids at Paris, "to see the brave veteran inmates of that asylum reading the New Testament to their children, or hearing it read by them."

Many similar instances of a disposition to receive the Scriptures, on the part of their Catholic brethren, have come to the knowledge of your committee; but they confine themselves to the single statement, that upwards of twelve thousand Bibles and Testaments, of the French Catholic version, have been circulated during the last year; and that an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

The assistance which the committee have received from distinguished men in Paris, in the difficult labour of translating the Scriptures into the Eastern languages, is thus acknowledged:—

In the prosecution of translations of the Scriptures into the Oriental languages, your committee have received material aid from several persons of distinguished literary eminence at Paris.

The Baron Silvestre de Sacy has undertaken, with a zeal and cordiality which reflect the greatest honour on his character, the editing of the Carshun and Syriac New Testaments.

The Turkish New Testament has been carefully revised by Professor Kieffer, and the committee hope soon to see it in a state ready for circulation. The printing of the Bible in the same language advances, though slowly, through the anxiety of its editor to see it executed with accuracy.

Your committee have also to announce the completion of the translation of the four Gospels into the modern Armenian language, from the ancient Armenian text, being part of a version of the whole New Testament, undertaken by a learned Armenian residing at Paris. An opportunity of ascertaining experimentally the merit of this work, was provided by Dr. Pinkerton, who had a specimen printed at St. Petersburgh, and sent into different parts of Turkey for examination.

Your committee look forward to the most valuable assistance in the execution of their Oriental translations from the recent formation of an Institution at Paris, under the denomination of "The Asiatic Society for the encouragement of Oriental Literature."

It only remains for your committee to acknowledge, under this head, the advantages which they have derived from the free access to the Parisian libraries which has been afforded to their friends and agents; and to express further their gratitude to the French government for its indulgent remission of the duties upon copies of the Scriptures imported into France.

UNITED NETHERLANDS.

From the Bible Society of the UNITED NETHERLANDS, your committee have received very encouraging accounts during the last year. The Central Society at Amsterdam has presented its eighth Report to your committee. Its funds, whether supplied by its subscribers, or by the steady, and, upon the whole, increasing contributions of nearly sixty Auxiliary Societies, are in a flourishing state, exhibiting a balance in favour of its income of upwards of 80,000 guilders, or £6,000. It appears that 5,696 Bibles and 4,339 New Testaments have issued during the last year from the depository of the Amsterdam Society.

The dissemination of the Scriptures in Flanders, though small in comparison to

the extent of the field over which they have been scattered, has been by no means inconsiderable. The Catholic versions of the New Testament, of De Sacy and Maurentorf, in the French and Flemish languages, have obtained a wide circulation in Ghent, in Ostende, and in other places; and a small depôt for the Scriptures has been established at Antwerp, destined for the supply of seamen from all countries, who frequent the harbour of that city.

The translation into the Javanese language had been carried on by the Rev. M. Brückner, as far as St. Paul's Epistle to the Colossians, and the four Gospels had been revised for the press. The Netherlands committee suspend the printing of this work until it shall have undergone the examination of competent persons.

The Malay Bible, in the Arabic character, had been carried on as far as the Book of Job, and is probably nearly completed. Every opportunity for conveying the New Testament of this version to the coasts of Sumatra, and other parts, has been improved. The whole remaining stock of your Malay Bible with Roman characters, formerly in the depository of your Society, has been transferred, by sale, to the Netherlands Bible Society, as the Moluccas, and other Islands, for the use of which it was designed, are included in the sphere of that Institution. Among the reasons for instant compliance with the wish expressed by the Netherlands Society, to obtain possession of this version, one was furnished by the gratifying intelligence communicated by the Rev. Mr. Kam, of Amboyna, that the distribution of the New Testament had excited a great desire for the whole Bible. In the meantime the Amsterdam committee are engaged in printing an edition of the whole Bible in this character; and the utmost care is taken to secure its correctness.

SWITZERLAND.

The numerous Bible Societies in the different cantons of Switzerland, labour with emulative zeal, to ascertain and to supply the want of the Scriptures among the natives of their more populous or thinly inhabited districts, whether speaking the French, German, or Italian languages. The anniversaries of these peaceful and prosperous Institutions have been solemnized in the true spirit of concord.

The Basle Society has continued with judgment and activity an extensive distribution of the Scriptures, in French, German, and Italian. It has also undertaken, on account of the London Society for promoting Christianity among the Jews, the printing of the Hebrew Bible according to Van der Hoogt's edition, with the Hebrew translation of the New Testament. The expense of a certain number of copies of this work, your committee have agreed to defray.

The progress of distributing the Scriptures among the Roman Catholics is described in the following terms by the treasurer of this Society:—"We often feared lest our efforts in this quarter should be entirely stopped; but new doors are continually opening, whilst old ones close. A letter was yesterday laid before our committee, from a schoolmaster who instructs the children of four very poor villages, expressing, at the instance of his scholars and their parents, a desire for a number of Van Ess's New Testaments. He informs us that his parish minister, who has eighteen villages to supply, is friendly to the distribution of the Scriptures."

The Zurich Society, the last report of which has just reached your committee, continues, in conjunction with its auxiliary at Winterthur, to prosecute its labours with success, and has circulated, during the ten years which have elapsed since its formation, nearly 6,000 Bibles and Testaments. A fresh edition of a large octavo Bible is now in the press under its direction.

The venerable Antistes Hess still takes an active part in the concerns of the Zurich Society with a zeal unsubdued by age and increasing infirmities. To the following passage of a letter, addressed by that distinguished minister to the aged President of the Bern Society, your committee attach that weight which his sentiments must ever derive from his piety, his experience, the exalted station which he occupies in the church to which he

belongs, and the eminent services which he has rendered to the cause of your Institution. "If we take a retrospective glance, (he observes,) how much have we seen, that we are happy to have outlived; and again, how much have we experienced, which it has afforded us joy to have witnessed; for instance, this blessed promulgation of the word of God. What glorious things do we anticipate by the eye of faith, as about to develope themselves, when we are no longer on earth. For my part, I consider myself happy in being able to devote the remnant of my days to that study which has been my favourite employment for sixty years past. As I entered the list of authors with 'the Life of Jesus,' so now I leave it with the same inexhaustible theme of meditation and reflection, of faith and hope."

The Lausanne Bible Society has, during the last year, disposed of 5,000 copies of its quarto edition of the Bible, 2,000 of which were reserved for circulation in the Canton, and 3,000 transmitted to Geneva and Neufchatel. Previously to this seasonable supply in this Canton, the committee of the Lausanne Society had received most affecting statements respecting the want of the Scriptures, and considerable contributions towards relieving it, from nearly 40 parishes. In one of them the minister had discovered, during an investigation which occupied six days, the want of 120 Bibles.

Your committee conclude their article relative to the Swiss Societies, by stating that they have assisted Lausanne, Geneva, and Neufchatel, respectively, with a supply of 500 copies of the Basle edition of Ostervald's version, in 12mo.

GERMANY.

By the efforts of the Wurtemberg Bible Society, 5,523 Bibles and 2,620 Testaments had been distributed within the kingdom in the year ending October, 1822. The total amount of its issues, for domestic purposes only, has thus been 63,994. "Still, (its committee state in their Tenth Report,) a great field within the borders of Wurtemberg remains for our active exertions: many wants have not yet been supplied—many petitioners have been requested to wait with patience, and we have often felt ourselves constrained to withhold the willing hand, from a consideration of our circumscribed means."

The Bible Society of the Grand Duchy of Baden has adopted active measures to ascertain the want of the Scriptures in Carlsruhe, the seat of its central committee, and in the surrounding territories. Returns of the estimated deficiency from thirty-three districts make it exceed ten thousand copies, a number still supposed to fall far short of the real amount. This society has been liberally assisted by your committee; from its own funds it has purchased 2,860 Bibles, and distributed, since its establishment in 1820, nearly 6,000 Bibles, and 731 New Testaments.

The Hesse Darmstadt Society has issued nearly 3,000 Bibles and Testaments. "Yet" (says the account recently transmitted to your Committee) "the demand for the Word of God is great from every quarter, and cannot be fully satisfied."

Your committee have supplied the Protestant Consistory at Munich with 1,000 Bibles and 1,000 Testaments, from the presses of Stuttgardt; and have offered to that body, in the event of a Bible Society being established for the Protestants in the kingdom of Bavaria, the sum of £500.

One instance of generous and persevering zeal merits particular commendation. A magistrate of the city of Bayreuth, M. Leers, and the Rev. Dean Pflaum, have printed by subscription two cheap editions of Luther's German Testament, each consisting of 6,600 copies, of which 600 were distributed gratis to the poor. Your committee have seconded the benevolent efforts of these individuals, by a grant of 1,000 New Testaments, and an offer to assist them in the publication of a third edition of the New Testament, on condition of its being free from note or comment. The grant, together with this offer, was acknowledged in the following terms:—"Your cheering communication afforded the highest gratification both to Counsellor Leers and myself. What pure delight and heavenly blessings are thus

dispensed to our poor brethren in our town and neighbourhood! Assure your committee that the grant of 1,000 New Testaments shall be distributed with the most conscientious care, and that an account of the mode in which their benevolent views are carried into effect, shall be rendered in due time. Still, however, the remainder of the principality, embracing a Protestant population of 150,000 souls, is in great want of the Scriptures; we shall, therefore, print immediately a third edition of 7,000 Testaments, relying on the kind assurance which you hold out to us in the name of your committee."

The Saxon Bible Society has distributed, in the course of the last year, according to the statement contained in its Eighth Report, 3,641 Bibles, and 423 Testaments, a number exceeding the circulation of the preceding year.

Of the Hernnhut Branch of the Saxon Bible Society, it is sufficient to state that it has circulated, during the past year, with the aid of your committee, 10,375 New Testaments, of Gosner's and Van Ess's versions, and 1,710 Bibles in the German and Bohemian languages, together with a number of copies of the New-Testament of Luther's version; many of these copies have been disposed of by sale at reduced prices. Notwithstanding its past efforts, this institution describes the demand upon its means as continuing unabated, and labours with unremitting industry to supply it.

The Leipzig Bible Society has increased its distribution of the Scriptures to a considerable extent among the residents in that city, and also among the numerous strangers who resort to its fairs.

The Bible Societies of Weimar and of Eisenach respectively prosecute their labours under the patronage of their Royal Highnesses the Grand Duke and Duchess of Weimar. The Weimar committee have distributed upwards of 1,000 Bibles in four, out of eighteen, dioceses, comprised within their sphere. The wants of the remaining fourteen which have not been supplied, may be appreciated, when it is mentioned, that in their schools alone no less than 2,000 Bibles are required for the use of the indigent children.

The Society of Eisenach has extended its relief to neighbouring districts. Her Highness the Dowager Duchess of Saxe Meiningen has expressed her desire of distributing copies with her own hand.

The Hanoverian Bible Society has considerably advanced towards the completion of its edition of Luther's version, in large types, the want of which has been much felt by the old, and those whose sight is imperfect. The issues of this institution, from the period of its establishment, amount to 16,784 copies.

By the Seventh Report of the Hambro-Altona Bible Society, it appears that this institution has circulated, since its establishment, 13,839 Bibles, and 1,903 Testaments, and has commenced a new edition of Luther's version, consisting of 20,000 copies. Your committee have contributed the sum of £200 to the New Testament, forming part of this edition.

PRUSSIA.

Your committee not having yet received the Eighth Report of the Central Prussian Bible Society, are unable to present a summary view of the progress of that institution, and of its numerous and well connected auxiliaries, in the various parts of the Prussian dominions. The defect produced by the absence of this important document, is in a great measure supplied, with regard to the more general tendency and efforts of those institutions, by information conveyed to your committee, in an official letter from the Central Society, written on the event of its eighth anniversary, and by communications from several of its auxiliaries. The official letter, to which allusion is made, ascribes to the direct influence of the Bible Society, that growing spirit of harmony which is observable among all classes of Christians in Prussia; and Dr. Pinkerton confirms the general tenor of this opinion, by the following interesting statements and reflections, contained in a letter dated Berlin, February 3, 1823.

"The cause of the Prussian Bible Society, and of every other Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in eve-

ry part of the Prussian dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able preachers and professors, who are unanimous in the defence of his cause, and the pleasure of the Lord prospers in their hands.

"My stay in this city has been longer than I intended, in consequence of the prince royal having informed the British minister that he wished to become personally acquainted with me. I repaired to the palace at the appointed time, and had a very gratifying interview with his royal highness the crown prince, who was pleased to express his great satisfaction at the progress of our good cause in the Prussian dominions. Every pious and benevolent undertaking finds a protector in him."

The Neuwied Bible Society, according to its last Report, continues to receive the support of the Prince and his august family. "The introduction of the New Testament into several Catholic parishes (writes the treasurer of the Society) is a subject of real exultation: exclusively of the Catholic clergymen, noticed in our Report, several others have applied for New Testaments for the purpose of distributing them among the youth at school."

Your committee have purchased of the Institution at Halle, for the use of the Silesian Society, a small stock of an edition of the Bohemian New Testament bound up together with the Psalms; an edition very much in request both at Breslau and at Hernnhutt. They have also been induced by intelligence from Breslau, that a spirit of inquiry had arisen among the younger branches of the numerous Jewish families in that city, to present 200 copies of the Jewish German New Testament to the Silesian Society.

DENMARK.

The proceedings of the Bible Societies established in the Danish dominions, as exhibited by the seventh Report of the Central Society, will be surveyed with heartfelt satisfaction. Your cause still continues to receive the sanction of his Majesty the King, who has facilitated its proceedings by various privileges; and who was pleased to acknowledge, in the following terms, the receipt of the fifth Report of the Sleswig-Holstein Society. "From the fifth Report of the Sleswig-Holstein Bible Society, we have perceived, with satisfaction, the happy progress made by that Institution, in consequence of its strict adherence to the simplicity of its object, a line of conduct which promises to ensure the same success for the future."

The total number of Bibles and Testaments issued by the Danish Society, since its formation, amounts to 44,169 copies in the Danish language, besides 10,000 in the Icelandic Its income, during the year ending the 31st March, 1822, amounted to a sum exceeding £2,000 sterling, exclusive of your grant of £500. This grant enabled the Danish Society to distribute 5100 Bibles and Testaments among the poor of Fuehnen and Zealand; and yet it is calculated that one half of the families of those Islands are still destitute of the Scriptures.

Among the recent contributors to this Institution, appear 120 students of the University of Copenhagen. "As these (says the Report) are either candidates for holy orders, or students of divinity, a cheering hope may be entertained of their future usefulness."

From Dean Helgasen, Secretary to the Icelandic Bible Society, the following gratifying communication has been received:—"It is a well founded opinion, that every family throughout this island is now in possession of a Bible, or a New Testament, and many of more than one copy. The Sacred Volume is read with diligence, during the long winter evenings. The revision of the Icelandic New Testament is almost completed, and it is hoped that means will be found to enable us to print it, an object equally desired by the whole population.

The West Indian possessions of his Danish Majesty have been supplied with Creole New Testaments, for the use of the negroes. The Faroe Islands will shortly receive the Gospel of St. Matthew in their own language, printed in

parallel columns with the Danish version.

The number of Bibles and Testaments circulated in the duchies of Sleswig and Holstein, amounts to upwards of 27,000 copies. Your committee have purchased 5,000 Bibles of different sizes, of which 1,500 copies have been presented to the Sleswig Society, and the rest distributed among the Pomeranian and other neighbouring Societies in the north of Germany. Your committee have further encouraged the Deaf and Dumb Institution by a supply of paper and ink for 5,000 copies of the Bible from the large octavo plates.

SWEDEN.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments, were distributed gratuitously.

The edition of 10,000 copies of the whole Bible in quarto is completed; a fresh impression of 5,000 Bibles and 15,000 New Testaments, from standing types of the octavo size, has been struck off; an edition of the New Testament, on large standing types, has also left the press.

The Ladies' Association at Stockholm has pursued its benevolent exertions with vigour, though with limited means. The efforts which have been made by the Central Society at Stockholm, either independently or in connexion with its auxiliaries, have nearly exhausted its resources. Your committee have again come forward to its assistance, with a grant of £500. Of this sum, £100, expended in Bibles, will be appropriated to the use of the Ladies' Association; another £100 in a similar manner to the use of the Society at Gothenburg; and the remaining £300 will be employed in printing the edition of the New Testament with large types.

The seasonable application of this grant to the wants of the Swedish Bible Society, will appear from the brief but impressive comment on its proceedings, contained in a letter from its President, His Excellency Count Rosenblad. "We are making rapid progress in our labours, though with limited means. I feel more and more the importance of making every effort to promote this great cause, as my time on earth cannot be very long, and I know not into whose hands it may be consigned. God is abundantly sowing the good seed; but the enemy is no less active in sowing tares. Had not Bible Societies been established, through the merciful providence of God, to counteract the evils of ignorance and infidelity in spiritual things, to what a state of moral degradation must the world have sunk at this moment! What an awful responsibility shall we incur, if we do not improve the present favourable opportunity!"

The Norwegian Society having completed the distribution of the 6,000 copies of the New Testament, before its new edition of 10,000 copies had left the press, suffered an interruption in the progress of its labours. This edition of the New Testament will be followed by one of 3,000 copies of the whole Bible, in the same large type.

RUSSIA.

The vigour with which the Russian Bible Society prosecutes its various undertakings, relative to the promulgation of the Scriptures in the different languages and dialects spoken in the Russian empire, will appear from the following compendious statement.

Nine editions of the modern Russ Psalter, each consisting of 10,000 copies, have followed the first edition of 15,000 copies, mentioned in your last Report. The first edition of the Esthonian Bible on stereotype plates, consisting of 5,000 copies, has been completed. The first editions of the whole New Testament, in the Mongolian, the Calmuc, the Tscheremissian and the Mordwashian, will probably leave the press in the course of the present year; the Gospel of St. Matthew, in the Zirian language, and the Lettonian Bible, on stereotype plates, have considerably advanced; and the translation of the four Gospels, in the Ossitinian dialect, is undergoing revision.

Of the works mentioned in your last Report, as having been undertaken by

Dr. Pinkerton at St. Petersburg, your committee are enabled to give a satisfactory account.

1. The Tartar-Turkish Bible, the execution of which was intrusted to the missionaries at Astrachan, has advanced in the printing nearly to the end of the Pentateuch.

2. Of the New Testament, in the Mandjur-Chinese, the Gospel of St. Matthew is completed.

Of this Gospel, 550 copies have been printed: means have been adopted for placing them in the hands of persons competent to ascertain the merits of this version, and the best methods of effecting its circulation.

3. Of the Persian version of the Old Testament, the greater part of the Pentateuch has been completed, and is already undergoing the revision of the Rev. Professor Lee.

4. Of the Servian version, the New Testament has been completed, and is also under revision.

Your committee, abstaining from entering more at large upon a survey of the proceedings of the Russian Auxiliaries, will limit themselves to the simple statement, that these institutions, in conjunction with the Parent Society at St. Petersburg, aided by the exertions of your agents, and the grants of your Society, have advanced far towards effecting the promulgation of the Holy Scriptures, in more than thirty languages and dialects. Obstacles to the final acceptance of some of these versions will probably arise from the uncivilized habits and roving propensities of the tribes or nations for whose use they are destined. But still your committee, observing the unremitting zeal with which the St. Petersburg committee are animated, and the prompt and vigorous co-operation with which their efforts have been seconded by their fellow-countrymen, indulge with confidence the hope, that the present preparatory efforts of their enterprising associates may be rendered, under the direction of Providence, subservient to the ultimate extension of Christian knowledge to the inmost recess of Tartary, and the farthest limits of Siberia.

CATHOLIC DISTRIBUTION.

Your committee will next briefly advert to the labours of Dr. Leander Van Ess, among his Roman Catholic brethren.

It appears, from a printed document published at Darmstadt by this indefatigable advocate of your cause, in August, 1822, that he had circulated, from the commencement of his operations up to May of the same year, 456,870 copies of his New Testament, besides 8,934 copies of Luther's German Bible, and a number of copies in the Greek, Latin, and Hebrew languages. His supporters, among persons of his own religious persuasion, were on the increase; the Societies of the Netherlands, of Geneva, of Bremen, had collectively contributed about £200 to his funds; and among the donations presented to him is one from the Prince of Thurn and Taxis.

The following extract of a letter, bearing date February 6th of the present year, from this distinguished coadjutor, whom your committee have aided by grants to the amount of £600, during the last year, will be listened to with pleasure.

"I praise God for the experience which my extended correspondence affords me, that the more the people drink from the fountain of living waters, the more a thirst for them increases; and the Lord has raised up many Catholic clergymen who promote this work with energy and spirit. How wonderful is the love of God towards wretched and sinful man. From all quarters I receive encouraging letters, written by Catholic clergymen, who approve of my exertions and struggles in the Biblical cause; but I exclaim, with the Psalmist, 'Not unto us, O Lord, not unto us; but unto thy name give the glory'."

MEDITERRANEAN, &c.

The presses at Venice have furnished your committee with 3,700 Armenian New Testaments, and 2,000 copies of the Psalter, all of which have been forwarded to Malta, Smyrna, and Constantinople. The corresponding committee of Gibraltar have found means to circulate no less than 3,175 copies of the Scriptures. Of these, upwards of 1,500 copies were Spanish, 500 Italian, and 400 Por-

tuguese. At Barcelona 10,000 copies of the Spanish New Testament, of Father Scio's version, have been printed.

The Bible Society at Malta, though embarrassed in its operations by the present disturbed state of Greece, continues assiduously to distribute the Scriptures, through various channels, to the surrounding islands and maritime nations. Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and French Bibles and Testaments, have been transmitted to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis, Ioannina, and other places, by this Society. Its issues amounted in November, 1821, to 7,303 copies.

Among the zealous coadjutors of the Malta Society, the late Rev. Mr. Parsons and the Rev. Mr. Fisk must be mentioned in terms of grateful commendation. Considerable services have also been rendered to that institution by Mr. Wolff.

To the Ionian Society your committee have forwarded a further supply of 1,000 Greek New Testaments and 200 Hebrew Bibles.

In Constantinople and its vicinity, about 1,300 copies of the Scriptures in various languages, have either been distributed, or sent into Syria and Armenia for circulation From the Rev. Mr. Leeves your committee have received the MS. of the Gospels of St. Matthew and St. Mark, translated into the Jewish-Spanish dialect, spoken by the numerous Jews in the Ottoman empire. The revision of Hilarion's version of the New Testament, in modern Greek, had advanced as far as the Epistle to the Galatians.

In Syria the operations of your Society have sustained a temporary interruption from the appalling catastrophe which has recently befallen the city of Aleppo and the surrounding territories. Of this awful dispensation of Providence, an affecting account from Mr. Barker, your agent in that quarter, will appear in the appendix. It affords your committee great satisfaction to state, that Mr. Barker, previously to his retreat from that city, had found means to distribute among its inhabitants 1,000 copies of the Arabic New Testament and Psalter. On his arrival at Smyrna, he recommenced his exertions in your cause, and distributed the stock of the Scriptures which had been sent thither.

To Smyrna, as well as to Alexandria, supplies of the edition of the Hebrew Bible, executed at Halle, have been transmitted.

The printing of the Amharic version, destined for the use of Abyssinia, is now in active progress.

In the course of the past year, Mr. Platt proceeded to Paris, at the request of your committee, to examine the Oriental MSS. of that city, for materials to assist in the prosecution of another department of their Abyssinian labours, the publication of a correct edition of the Scriptures, or parts of them, in the Ethiopic language. The aid which he thus procured was such as will, it is hoped, enable your committee to proceed in a short time to an edition of the four Gospels of this version.

[*To be concluded in our next.*]

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of our last number, letters have been received from the *Union Mission* to the 16th of September; from the *Great Osage Mission* to the 1st of October; from the *Tuscarora Mission* to the 14th of November; and from the *Seneca* and *Cataraugus Missions* to the same date. Our accounts from several of the stations are quite encouraging;

and at Union and Harmony the Missionaries were favoured through the summer, with perhaps as good a state of health as could reasonably have been anticipated.

UNION MISSION.

The Superintendent to the Domestic Secretary—August 18, 1823.

The Journal for July is transmitted by the present opportunity.

This day, the Osage chiefs and warriors pass by us on their way to Fort Smith. They take with them the murderer, whom they are to deliver up to the commanding officer at the Fort, in order to settle their differences with the Cherokees. This murder was committed last winter, as mentioned in our Journal for January. After so long a time, they have agreed to take the criminal to the Fort. Should they settle this delicate business, and heal the breach, the prospect of our usefulness in this nation may be considered as brighter than at any former period since our arrival. The present crisis is, therefore, particularly interesting. Thus far we see the hand of God displayed. More has been done towards a settlement of the differences than we had expected. Although the agent has been faithful and judicious, yet it is the Lord's doing; and we indulge the hope that He will not leave this poor people to themselves, but will finish the work in righteousness.

The health of the family at the present moment is not so good as usual. Sister Chapman has been ill for a few days, but is now recovering. Sister Requa has been sick for four weeks, and sister Fuller ever since the 8th of March. One of our hired men from Ohio is dangerously ill of the bilious remittent, and several others are complaining.

Brother Chapman accompanies the Indians to Fort Smith.

In our school we have thirteen promising Osage children. We have also four who are too young for the school; and three of the adult Indians are employed as labourers—making, in all, twenty of the tribe at our table, receiving the benefit of the mission.

The Assistant to the Domestic Secretary, dated Fort Smith, August 26.

At the desire of the Indian chiefs, who attempted to deliver up the man who killed the Cherokee last winter, I consented to accompany them to this place. The man, however, made his escape in the night, about fifty miles from the Fort. The disappointed chiefs acknowledged their impotency, and requested the sub-agent to make such use of their annuities, in his interview with the Cherokees, as may be necessary to prevent a war. This request they made, notwithstanding the Cherokees have lately taken from them upwards of eighty horses, (of which forty have not been recovered,) and killed one man who was attempting, in the pursuit, to regain his property.

I am confident that, if the officers of government duly exert their influence, there will not be a war. We rejoice that the Lord reigns, and feel assured that these things will be so managed by the over-ruling Providence of God, as to promote his own glory and the ultimate salvation of the Heathen.

JOURNAL OF THE MISSION FOR THE MONTH OF MAY.

This Journal came to hand after the Journal for the succeeding month had been received and published. As its contents, in point of interest, are in some measure diminished by more recent intelligence, only a few extracts will now be selected.

Communion Sabbath.

Lord's Day, May 4.—Jesus invites us to feast upon the symbols of his body and blood. Yes! fountains of our Saviour's love are open in the wilderness, and refreshing pools in the desert for the Heathen also. Instructed from 2 Cor. vi. 14, and Matt. xviii. 16, as well as by the sacred use of these precious memorials, concerning the relation in which we stand to each other, and to Christ, our Almighty Head.

Indian Labourers.

Monday, May 5.—Our Osage labour-

ers continue to work with a degree of patience which exceeds our anticipations. They begin to set a value on manual labour, as we are punctual to pay them. One respectable old man said—"My people told me that if I should work I should become a woman; but look, I am a man still, and can now clothe my children handsomely, while those who are lazy are poor and vicious.

Emigration to the South.

Saturday, May 10.—Four men called, on their way to the Missouri. They are about to remove their families to the Spanish country. The immense tide of emigration which, for many years past, has been rolling westward, has now begun to turn its course to the South; and, sweeping the foot of the Rocky Mountain, has entered the Mexican empire. What record may probably be made of its progress after a lapse of thirty years!

The Rainy Season.

Wednesday, May 14. We have been able to make but little progress in our ploughing and planting for two or three weeks past, in consequence of the almost incessant rain. The rainy season commenced uncommonly early this year. In this country, as in Africa and other eastern regions, we have had, although not perhaps to so great an extent, distinct rainy and dry seasons regularly in the summer. The rain has generally continued from four to eight weeks, during which period travelling and the cultivation of the soil have been always much impeded, and often entirely prevented. Although, in the present season, we had, previous to the rains, ploughed and in part planted one hundred acres, yet we fear we shall not realize so extensive a crop as we had anticipated.

Visit from the Indians.

Tuesday, May 27.—Between one and two thousand Indians arrived this day on their way to their hunting ground. Their importunity for us to store their property occasions us much trouble. Clamore behaves with great dignity and propriety in restraining his men from doing mischief.

Wednesday, May 28.—Exhibited to Clamore our various improvements—the different parts of the mills and their appropriate uses; the spring-house, lime-kiln, and the plantation generally. He seemed surprised and pleased. He said that he could now comprehend the nature of our business more perfectly than ever before. He now began to think that he should live to see the full accomplishment of our wishes. He believed that his children, when they should see and understand the use of these things, would adopt our habits. He added—"Don't be discouraged, my son; my people will soon see the superior advantages of your way of living."

Thursday, May 29.—Robert Monroe (one of our Indian lads who had left us) and his relations request that he may be received again. As the returning prodigal appears to be humbled, we have complied with his request, and we hope he will behave better. The brothers of Stephen Van Rensselaer have attempted to persuade him to leave us, and to accompany them in their hunting expedition. After much serious conversation with him and his relations, he concluded to stay. In this, as well as in several other similar cases, Clamore has displayed a degree of wisdom and integrity worthy of his station.

Close of the Month.

Saturday, May 31.—In closing the Journal for this month, we are happy to state that we have now twelve Indian children under our care—eleven in the school, and one learning the blacksmith trade; and five families living near to labour with us. From two to six, and sometimes a larger number of Indian women and girls, not otherwise connected with us, have, for several months past, been labouring at the various branches of domestic business. From three to fifteen men and boys at a time, have been employed in the field; and some are asking very interesting questions concerning our God and our religion. This is the Lord's doings. From these facts, whatever dispensations of Divine Providence may be in store for us or for this bewildered nation, we derive much encouragement. Let us rejoice and praise God for "the day of

small things;" and hope, and pray, and labour patiently and diligently for the future.

JOURNAL FOR JULY.

Raising of the Mill frame.

It was mentioned, in a letter published in our October number, that the frame of the mills was raised without accident on the first and second of July. The following notice of it is given in the Journal—

Wednesday, July 2.—Finished raising our mill-frame, which we commenced yesterday. Several travellers, who providentially happened here, kindly consented to stay and assist us in this heavy job. Without their aid, we should probably have found it very difficult, if not impossible, to raise the building. The business was closed with a short address, expressive of our thankfulness, together with singing and prayer. Several Indians were present at the raising, but, instead of assisting, they ran to a distance for fear of danger. While all were engaged at the mill, our smoke-house took fire and burnt to the ground.

Scarcity of Provisions in the Territory.

Friday, July 4.—A great proportion of the inhabitants on the Arkansaw are suffering for the want of bread. This is especially the case west of Fort Smith. Messrs. Saunders and Bean, at the Saline, having made earnest application for some of our flour, we agreed to lend them five barrels, which are to be returned next winter.

Various Notices.

Saturday, July 5 —A party of the Osages have arrived more hungry and troublesome than usual. In a late skirmish with the Iatans or Chamanches, they have lost several of their number.

We have consented that our interpreter should pilot a company of travellers, who have six wagons, in a direct course to the Saline on the Illinois. A new way will thus be opened to Fort Smith, which will be a day's journey nearer than by the old trace.

We have threshed out the wheat raised on our prairie. Beyond our expectations it amounted to forty bushels—seed sufficient for the coming season. We had sown but a small piece of ground. and the prairie hen. a bird larger than a partridge, devoured a large proportion of the seed before it had sprouted in the field.

Monday, July 7.—Three men, very ill with the bilious fever, arrived last evening on their way to the Missouri. They made every effort to reach this place in order to obtain the benefit of a physician. They need attention, and we cannot refuse their request, although it will greatly increase the labours of the sisters, who are already feeble.

Return of the Superintendent.

Thursday, July 10.—Brother Vaill arrived this morning at day-light, after an absence of seven weeks. He descended the river in a canoe, as far as the post of Arkansaw, and returned on horseback. In consequence of the flies on the prairies, he has been obliged to travel most of the way in the night. He brought more than thirty letters for different members of the family, besides three from Mr. Lewis, the Domestic Secretary. Of these official letters, one was dated in December, 1822, and the others in March and April of this year. There was also a letter from the Domestic Secretary to Mr. Chapman, and another from the Female Missionary Society of Georgetown, in the District of Columbia. He also brought upward of sixty numbers of various religious publications from New York, New-Haven, and Boston. After a dearth of eight months, in which scarcely a scrap of intelligence had been obtained, the arrival of these packages is like cold water to a thirsty soul. Brother Vaill met our supplies on the river, and found the iron for the mills at the mouth of White River. It was landed a few days after our boat from Ohio had passed, and is now under way in another boat. He preached a number of times during his absence, distributed a quantity of Tracts, and received from Governor Miller a donation of ten dollars to the mission.

At Dwight, Brother Vaill found a school of fifty-seven children, all doing well. Among the number is a little Osage girl, of about six years of age, who was taken prisoner by the Cherokees in the autumn of 1821. She was afterwards pur-

chased for a trifle from the Cherokees, by a base white man, and conveyed away as a slave; but by the vigilance and kindness of Governor Miller, she was redeemed, and placed in the school at Dwight, with the intention of our receiving her as soon as we think it prudent.

We would express our thanks to God, that brother Vaill has been preserved in health, and prospered in business, in his long and tedious journey.

An Osage Foundling.

Wednesday, July 16.—A little Osage female, about fifteen months old, weak, helpless, and destitute, was found near our door. It seems that the mother left the child last evening, at the instigation of her husband, a step-father, who, it is said, has frequently abused it. This is probable, as it bears evident marks of violence.

Symptoms of Indian Civilization.

In a former Journal we were informed that one of the young Osage chiefs was employed as a labourer on the missionary farm, and that he had expressed the intention of adopting the customs of white people, and of devoting his life to the pursuits of agriculture. The Journal before us gives the following additional information:—

To-day [the 16th of July] we have clothed Moineh-Persha, and his wife and child, and received them to our table, after a trial of his sincerity in wishing to adopt the habits of civilization. He requested sister Johnson to teach his wife; and he intends himself to labour for her board and clothing until we can assist him in forming a settlement.

Progress of the Permanent Buildings.

In consequence of the embarrassed state of the funds, the managers, early in the last spring, found it necessary to arrest the progress of permanent buildings both at Union and at Harmony, and to urge the observance of the most rigid economy in every department of the missions. In allusion to these instructions, the Journal, under the date last quoted, thus remarks:—

After due consideration of the late instructions from the Board, we resolved to restrict the job of brick to sixty thousand, which are already under way, and which will be completed in a few days. The brickmaker has expressed his willingness to relinquish the remainder of his contract. Although the mill comes within the scope of our instructions, yet we find it indispensably necessary to proceed and complete it; as the work is already under contract, and in great forwardness; and as it will be of immense use in saving expense to the mission.

Expenses of Transportation.

It will be recollected by the readers of the Register that the transportation of supplies to this station, during the last year, cost the Board nearly one thousand dollars. With the hope of diminishing the expenses of transportation, the experiment has this year been made of purchasing instead of chartering a boat, and of hiring hands to navigate it to the station. This measure was suggested by our missionaries at Union, and carried into execution by our active Board of Agency at Cincinnati. As we learn by the following extract from the Journal, it has produced a satisfactory result:—

Friday, July 18.—Sold our keel-boat for one hundred and forty dollars. It cost one hundred and fifty in Ohio. The whole expense of bringing our supplies from Ohio does not exceed four hundred and fifty dollars, which saves, in comparison with our last year's freight, at least five hundred dollars. Had the iron from New-Orleans been at the mouth of the river in season, it would have been brought up without any additional expense.

Addition to the School.

Monday, July 21.—Received two children, whom we have named Philip and Margaret Milledoler. The boy is about ten years of age, and the girl about six. The parents of the little child which was found near our door on the 16th instant, have returned from their hunt. We claimed the child, and the mother willingly gave it up. The step-father was ill-natured, and appeared to be glad to get rid of his charge. It is adopted by sister Johnson, and named Theodocia.

Tuesday, July 22.—Total eclipse of the moon. The Indians say that the moon is dead. They regard the eclipses of the sun and moon as ominous of some approaching calamity.

Indian Council.

Monday, July 28.—Brother Chapman,

together with Mr. Philbrook, the government agent, and the interpreter, have returned from the Indian village. They were gone from the station four days; and brother Chapman reports that, in consequence of the good advice of the agent, the Osages have agreed to give up the murderer.

In connexion with this record, the Journal gives the following account of a singular disease which had recently visited the horses in that territory, and the loss consequently sustained by the mission:—

The horses which brother Chapman and the agent rode to the village, died soon after their arrival. They both belonged to us, making five which this mission has lost within a few days. Four other horses have also died at this place; one belonging to the agent, and three to the sick travellers, who are still with us, and who are thus left entirely destitute. The disease is as singular as it is fatal. It is accompanied with a large swelling in the breast and side. We are at a loss to determine whether it was introduced by a company of horses, lately purchased of the Chamanches, and driven through this country, or is occasioned by the flies, which, if great care is not used, destroy, in a short time, the best blood of the animal.

Arrival of Iron and Salt.

Thursday, July 31.—Having been informed that our iron from New-Orleans, and twelve barrels of salt, purchased at the Saline below, had arrived at the trading-house, brother Vaill and brother Woodruff set out on Monday evening, with two teams, to bring up the freight. They have returned with heavy loads. The iron will enable us to proceed again with our mills; and the arrival of salt is very seasonable, as our store of this article had been previously exhausted. We would, therefore, close this month with thanks to God for his watchful Providence over the interests of this mission.

GREAT OSAGE MISSION.

JOURNAL FOR JUNE AND JULY, 1823.

The principal part of the Journal for June is occupied with a detail of necessary agricultural operations, and of the state of the weather. The unusually severe rains, mentioned in the Journal for May, continued, with very little intermission, through the first ten days of June. The garden and a corn-field of fifty acres had, however, been planted, but apprehensions were entertained that, in consequence of the wetness of the season, the crops would be considerably injured.

On the second of June the family were visited by the Indian agent, who communicated the information that a memorial would be presented to Congress at the next session, by many of the inhabitants of Missouri, praying for the extinguishment of the Indian title to that part of the Osage country embraced within the limits of that state.

On the 9th it is mentioned that, in consequence of the high stage of the river, the operations of their grist-mill were suspended, and that they were "entirely destitute of bread, having nothing but boiled wheat as a substitute." The water, however, was then subsiding, and on the 12th the Journal adds—"The mill again goes, and the family are once more supplied with bread."

First attempt to translate the Scriptures into the Osage Language.

Saturday, June 14.—Last evening brother Montgomery returned from the Indian village in the enjoyment of good health. The Indians had gone for a few weeks to their hunting grounds. An attempt has been made by Mr Williams, the interpreter, to translate a few chapters of Scripture into the Osage. With how much success and correctness, we are scarcely prepared to determine. We would hope, however, it is good.

On the 1st of July it is mentioned that the youngest son of the superintendent had broken one of his arms by a fall from the wagon.

Increase of the School.

Thursday, July 10.—We were gratified yesterday with having three children, two girls and a boy, committed to our care. Their mother is an Osage, and their father a half breed. The Indians continue to visit us, complaining of the scarcity of game, and not a little pleased with being able to buy corn, meal, and lard, for their subsistence.

Friday, July 11.—Three more children, two boys and a girl, were committed to us to-day. The mother appears like a miserably poor forsaken woman, having no husband, and but few relatives. The whole tribe are talking about returning to

their former village, near the station. But nothing, it would seem, but absolute starvation will compel them to cultivate the soil. The want of game, and the encroachments of other tribes upon their hunting grounds, will soon leave them no other alternative than to labour or starve. Surely, if the Lord intends that a remnant of this people shall be saved by our instrumentality, we came not a moment too soon to place before them the means; for, without these means, they must, in a short time, undoubtedly be destroyed.

Indisposition of the Family.

The Journal of the 12th of July mentions that eight of the family, besides several hired men, had been afflicted, during the week, with the intermittent.

It also mentions that a man had arrived from the Missouri, who was bitten on the way by a rattle-snake. Although seriously injured, hopes were entertained of his recovery.

On the 13th Mrs. Sprague, who had been confined, was represented as extremely ill, and her case as entirely hopeless. On the 22d we are gratified to find the following notice:—

Contrary to all expectation, sister Sprague, for the week past, has been making a gradual progress towards health, and every alarming symptom has subsided. In the view of this, and of the general health of the family, and the hopeful prospects of the mission, we have cause of gratitude to our covenant God.

Thursday, July 31.—In closing this month, we have to record that only two of the family are sick, and these are children indisposed with the intermittent. On reviewing the tokens of mercy with which we have been surrounded—recovery from sickness, preservation from death, and the brightening prospects of the mission, we have reason to persevere with increasing zeal in our Master's cause, and to trust in his gracious promise, that we *shall*, eventually, *reap, if we faint not.*

CATARAUGUS MISSION.

JOURNAL FROM SEPT. 29 TO NOV. 1, 1823.

Friendly Visiters.

Sept. 29.—Two gentlemen, travelling ministers of the friends' society, the one from London, (England,) the other from Philadelphia, called at our mission-school. Having heard the children read and spell, and having examined their writing, they said they were surprised at their astonishing improvement, and thought it hardly possible that such proficiency could have been made in so short a time.

They asked the children several questions to ascertain their knowledge of the English language, and were not a little pleased with the ready answers they received.

They expressed the highest approbation of the regulation and management of our school. Having distributed severally among the children some small valuable books, they left us with expressions of the tenderest regard for our success in so laudable an undertaking, and for the welfare of the Indian children.

Third Quarterly Examination.

Sept. 30.—The third quarter of the school closes to-day, and, agreeably to our regulations, the children are permitted to go home and spend a few days with their parents and friends. The principal chiefs, with several other Indians, came to attend the examination of the school. They looked on their children with apparent amazement as they performed their tasks, both in school and in the family. They were not the same children as when they brought them here. They saw and observed the change. They rejoiced to see it. Agreeably to the anxious desires of their hearts they now saw their children turning away from those habits which their fathers had so long persisted and delighted in, but which they now saw and acknowledged could never make them happy.

We find our attachment to these dear youth constantly increasing. It is with feelings of the most anxious solicitude that we part with them even for a few days. We know they are going to associate with those who are immersed in sin and ignorance, and we know not what effect the conversation and example of such may have on their minds. It affords us no small consolation, however, that we can commit them to the care of that dear

Saviour "who gathers the lambs in his arms and carries them in his bosom, and without whose notice not a sparrow falleth to the ground."

In reviewing the third quarter of our school we have to notice some hindrances in our labours, although nothing very serious, or that might not reasonably be expected in the commencement of an operation like this. Sickness, and a want of necessary assistance, have prevented that constant attention in the instruction of the children which we should otherwise most cheerfully have devoted to them.

Notwithstanding these circumstances, it affords us much pleasure that we are able to report a handsome improvement of the children in those branches to which they have attended; and in their manners, and the acquisition of the English language, a proficiency far beyond our most sanguine expectations. Although we have not as yet the high satisfaction of seeing any of these precious youth particularly affected with the doctrines of the cross, yet, from their attention to the interesting narratives of the Bible, and their willingness at all times to hear moral and religious instruction, we are encouraged to hope that the time is not far distant when the seed of the good Word shall take root in their hearts, spring up, and bring forth fruit unto eternal life.

We feel our own weakness and insufficiency for this arduous work; yet, trusting in the mercy and grace of God, we would earnestly desire to be the highly favoured instruments of winning some of these precious and immortal souls to Christ.

Commencement of the Fourth Quarter.

Oct. 4.—To-day we have had the happiness of again receiving to our dwelling those dear objects of our care and concern; and we are much gratified to see them enter upon their studies and their several tasks in the family with renewed cheerfulness and activity. May we be truly thankful to that gracious Providence who has thus kindly granted us the desires of our hearts in the preservation and return of these precious youth to our care and instruction.

Oh that He would make us wise and faithful in training them up for his praise and glory on earth, and their own future and eternal happiness!

Visit to a sick Indian.

Oct. 10.—I have been to the village today to visit one of the Indians who is very sick. He is one of the Christian party, and a man of considerable influence in his nation. He received me in a very affectionate and friendly manner, and said, (I use his own expression,) it did him good to have a good minister come to see him. I inquired of him how he did. He replied, "I very sick." I asked him whether he had any hopes of getting well. "Me not know much—Great Spirit, he know all things—he know me get well or not, me can't tell." I then asked him if he wished to get well again. He said, "Great Spirit like it me get well, me like it; Great Spirit like me not get well, me like too—me like what Great Spirit like." Although his language was that of humble resignation, yet there was a careless indifference manifested by him which led me to fear that the present state of his mind proceeded more from a fatal ignorance of his own heart, and of the requirements of the gospel, than a Christian submission to the divine will.

I proceeded to give him such instruction as I thought most applicable to his situation. This was necessarily limited, as I had no interpreter, and he could understand but little that was said to him in English.

Lamentable indeed is the situation of those who sit in the region and shadow of death. The miseries to which they are unavoidably exposed in this life convince them that they are in a fallen and ruined condition. Conscious of guilt and crime, they feel that they have offended a superior Being, to whose righteous retribution they fear they are, in some measure, amenable; but they know not the way back to that source of blessedness from which they have wandered. No accents of mercy from an injured though reconciled Saviour speaks peace to their troubled minds No gospel hope supports and comforts them in the moments of dissolution. They enter the grave and the

eternal world ignorant of that gospel which "bringeth life and immortality to light." Could those who "love our Lord Jesus Christ in sincerity and in truth," and the eternal interests of their fellow-men, know and realize these facts as they ought, they would feel the importance of doing quickly, and with all their might, whatsoever their hands find to do.

Indian Council.

Oct 20.—Mr. Johnson, one of the chiefs, with two other Indians, came to see two of the children who had been quite ill, but who were now better. Johnson informed us of a council which had been held the day before by the request of Red Jacket, the principal chief of the Seneca nation; the business of which was to consult on the subject of having their children educated. Red Jacket is known to be a violent opposer to every measure for the civilization and improvement of his nation. And it was for the purpose of exciting prejudice against your missionary, and opposition to his labours, that this council had been called. But we are encouraged to believe these designs were not only defeated, but overruled for the furtherance and success of those very measures they would so gladly have overthrown.

The Christian party have gained new strength and encouragement, and think the time not far distant when all their brethren will unite with them in promoting plans for the benefit and improvement of their nation.

Accession to the School.

Oct. 30.—A chief from Alleghany came with six promising children—four boys and two girls, which he wished to have admitted into our family. Three of the number were his own; the others were the children of his friends. He was accompanied by the chief warriour and the interpreter from Cataraugus, so that they might be entered agreeably to our established rule, which is to receive no children but from the hands of the chiefs. The chief from Alleghany observed, that from the first time he visited our school, he had been very desirous of bringing his children here. He said it rejoiced his heart to see the school again, and all the family in good health; that he felt thankful to the Great Spirit who had spared our lives and the lives of his children, and who had permitted him to bring them to be instructed by us; that he now most cheerfully gave them up into our hands to be brought up as we should think proper; that he had full confidence in us, and was sensible we knew better what was good for their children than they did; that he wished us to bring them up in that way which would be most beneficial to them, but by all means to teach them to read the good Book, to keep the Sabbath-day, and to love and serve the Great Spirit; and that we should instruct them in that same religion in which we ourselves believed.

In closing our Journal, we would mention that we have been favoured with many very agreeable calls from gentlemen and ladies, travelling past our station, all of whom have been highly gratified with the pleasing prospects of the mission, and the improvement of the school.

Foreign Intelligence.

LONDON MISSIONARY SOCIETY.

PACIFIC OCEAN.

In the Register for May and July, our readers were informed of the unexpected and providential arrival, at the Sandwich Islands, of Messrs. Bennett and Tyerman, a Deputation from the London Missionary Society, in company with the Rev. William Ellis, one of its Missionaries to the

Society Islands; and also of the projected co-operation of Mr. Ellis with the American Missionaries. The plan of co-operation having been mutually adjusted, Mr. Ellis proceeded to his former residence for the purpose of removing his family to his new field of Missionary labour. The following communications, announcing his return to the Sandwich Islands, his kind reception, and the progress of the Mission during his absence, were received in London on the 19th of September, and published in the Missionary Chronicle for the month of October. They will be perused with no less interest by the American than by the British reader.

SANDWICH ISLANDS.

Rev. Mr. Ellis to the Secretary of the London Missionary Society.

Oahu, March 10, 1823.

We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear brethren and sisters, the American missionaries, who have hospitably entertained us beneath their friendly roof till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the deputation.

I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who, to a great degree, abstain from labour, barter, and other worldly occupations. Every Saturday night Mr. Pitt* sends the king's crier round to proclaim throughout every part of the village that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the Word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where, for several Sabbaths past, we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Taua, the native teacher we have brought with us this time from Huahine, is, by the chief's request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust Taua and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up

* Karaimoku, the king's prime minister, so called.

with the immediate concerns of the mission. The regular meetings in the place of worship and in the village, the attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in the harbour, who have business to transact with him, sometimes detain me from home from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit. The air is cool and bracing, and the weather to *us* seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners; of which, at times, there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives and with the shipping that are continually arriving. Honoruru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments.

The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this. Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole groupe. The king and queen of Tauai, the governor of Maui, several chiefs of Hawaii, as well as the king and Mr. Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary and other books in the language will be prepared and printed, and the translation of the Scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to Maui, or Hawaii, but the king and Karaimoku, with some others, wish us to remain. The American brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy.

Very considerable expense will be saved by the directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons and calicoes, coarse and cheap, are the most useful. I shall be much obliged if, by the earliest opportunity, the directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its costs by saving fire-wood, which is, perhaps, the most expensive article in domestic economy. It costs the mission family about 14 dollars per month for this article exclusively. They have lately purchased a vessel for 400 dollars, principally for the fuel it will furnish. I regret exceedingly that our necessary ex-

penses here should be so much greater than in the Society Islands; but the very extensive good to this nation, which our residence among them seems calculated to produce, will, I hope, counterbalance the expensiveness of the place.

I feel very much the loss of the libraries of the Brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in Christian instruction of this people, would render no inconsiderable aid by donations and books. Those on history and Philology, together with any critical works on the Sacred Scriptures, particularly on the Old Testament, would be most valuable.

A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated at 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals.

The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them in all its mighty energies and operations. His holy influence alone seems wanting, in order to *another* nation's being, as it were, born in a day. May God in mercy stir up the churches, both of England and America, to united, fervent, special prayer, not only for this nation, but for every groupe and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness, and cruelty, that now envelope their delightful abodes.

The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

The letter of the king, I think, will be peculiarly gratifying to the Society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs. Thurston, and Bingham, and myself, will show the amicable manner in which we commenced, and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour.

Letter from the American Missionaries in Oahu, to Mr. Ellis.

Honoruru, Feb. 19, 1823.

Dear Brother Ellis—SAFELY and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us, as your brethren, to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither to unite your experience, your counsels, your prayers, your labours, and your influence with

ours, in the great work of giving to this nation the inspired Word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard your arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction, and unreserved approval, as your brethren and fellow-labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will, in all matters relative to the acquisition of the language, the translating and publishing of the Scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are that no interest separate from, or opposite to, that which we seek in the sacred cause will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. "Thine are we David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee." "Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

We are, dear brother,
Very affectionately yours, in the labour and fellowship of the gospel,
HIRAM BINGHAM,
ASA THURSTON.

P. S. We subjoin a copy of the resolution passed at a meeting of Brethren at the Mission-House, on the 8th inst. with reference to the arrival of yourself and Mrs. Ellis.

Mission-House, Oahu, Feb. 8, 1823.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George Bennet, Esq. and of the Rev. Messrs. Orsmond, Bourne, Barff, Williams, and Threlkeld, fellow-labourers in the South Sea Islands, to unite with us as colleagues and fellow-helpers to the truth in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations. Resolved—That we affectionately receive them as such, tendering to them heartily our Christian and missionary fellowship and aid, with the earnest hope and prayer that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the Mission.

H. BINGHAM. D. CHAMBERLAIN.
A. THURSTON. E. LOOMIS.

Copy of a letter to the Missionary Brethren, in answer to the above.

Oahu, Feb. 25, 1823.

Dear Brethren—The warm congratulations on our arrival here, and the very affectionate welcome to these shores conveyed in your kind epistle of the 19th inst. I received with unusual emotions of pleasure and satisfaction; and should have answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to this enlarged sphere of missionary exertion, preceded and accompanied by a train of events which so strikingly display the divine direction and approbation in our

removal from the Society to the Sandwich Islands. Nor do I reckon among the least auspicious of those events the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronised by another Society, and originally designated to a different field. The broad and catholic principles which you have in the present instance so generously evinced, indicate an eminent degree of that disinterested and Christian liberality and benevolence so uniformly inculcated in the New Testament, and so conspicuous a feature in the signs of the times, when the principles of union and co-operation are so much better understood, and more universally acted upon, than in any preceding age of the church. Our union in the great cause which we have combined our energies to support, will be hailed by Christian philanthropists both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognise each other as brethren wherever they may meet, and be as "one fold under one shepherd."

Allow me also to assure you, that in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote, other than those equally dear to us both; no plans to pursue but those exclusively connected with the pure and unmixed doctrines and principles of the Bible, nor any object to accomplish but to aid in laying the foundation of that glorious kingdom, the stability and extension of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me to add that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders, may furnish, for the great object of meliorating the wretchedness of the long-neglected and degraded people around us, and conferring on them all the blessings Christianity is calculated to impart.

May our union be uninterrupted and permanent. May we ever walk in humble dependance on the great Teacher of mankind; may his Spirit pervade our hearts, and direct our steps and our every effort; and his abounding grace crown our feeble exertions with divine and glorious success.

I am, dear Brethren,
Very affectionately yours in the bonds of the Gospel,
WM. ELLIS.

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*Translation of a letter to the Directors, from Tamehameha, King of the Sandwich Islands.**
Oahu, 31st March, 1823.

Great affection to you dwelling together in Britain. These are my words to you, which I now make known.

We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts [or thoughts] may be like yours.

Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But, no, you have compassionated us, and we are enlightened. We are praying unto God, and we are listening to the word of our salvation. We also keep the sacred day of Jehovah, the Sabbath, which is one good thing that we have obtained; one good thing that we have lately known to be a temporal good. Mr. Ellis is come here to this place; we desired his coming—we rejoice. He is teaching us that we may all be saved.

Write ye unto me, that I may know what you write [or, your writing to me.] Pray ye also to God for us, that He would give salvation for us, that our bodies [ways, actions, walk, conversation, &c.] may be made good, that our souls may be saved by Jesus Christ.

Great affection for you all.

(Signed) TAMEHAMEHA,
King of the Sandwich Islands.

To the Company of Directors of the Missionary Society.

* Riho-riho has assumed the name of Tamehameha the Second.

AMERICAN BOARD OF COMMISSIONERS.

MISSION TO PALESTINE.

Rev. Messrs. Bird & Goodell to the Rev. Dr. Macauley, of this city.—Malta, June 10, 1823.

Rev. and Dear Sir.—The kindness of our New-York friends, both while we were at New-York, and since our departure, has been affecting to our hearts. We hope it may deeply humble us under a sense of our unworthiness, while it strengthens us to persevering labours, in the confidence that we are not labouring alone. We pray that, through much grace from on high, we may be enabled to discharge the important duties of our station in a manner acceptable to the Lord of Missions, as well as to our friends and patrons at home. We shall feel a peculiar happiness in giving, from time to time, such facts relating to our mission as we shall judge likely to be interesting and useful; and, for a reason too obvious to be mentioned, shall consider ourselves at liberty to write to New-York with more freedom and minuteness than elsewhere. The present communication is designed to present some facts illustrative of the state of the Catholic religion in this island.

The number of priests and other ecclesiastics in this city is variously estimated, as 1 to 15, and as 1 to 30. One cannot walk the streets without constantly meeting them. The number of churches is between 20 and 30, of which some are very large and splendid. They are kept open every day, for the inspection of the curious, and for the ceremonies of the superstitious; and what is singular, these two different classes of men can attend each to his own object, side by side, or face to face, without any mutual interruption. These public prayers, before some image in the churches, we are told, is, generally speaking, the only obedience the Catholics of this region yield to the command of our Saviour—"when thou prayest, enter into thy *closet*, and *when thou hast shut thy door*, pray," &c. The constant ringing of bells for religious purposes, the frequent *fæstas*, or holidays, commemorative of some event in the recorded or traditionary history of the Church, the frequent religious processions, and the daily passage of the *host* to some dying man, all together make an imposing show of piety, and impress the vulgar mind with a sense of the importance, if not of *religion itself*, at least of *religious ceremony*. But it is painful to discover, through all this outward exhibition, a hollowness of heart, which forcibly reminds one of the "whited sepulchres" spoken of by our Saviour. In reciting their formularies, it is a common thing for the priests to smile among themselves like children, when any one blunders or speaks with a singular tone of voice. Nothing is more frequent than, when the host is brought to the door of some dying person, and when all in the street, who are near, are upon their knees, to see the younger lads, even in that posture of reverence, sporting or quarrelling, as the case may be, with none to quiet or check them. And in the most solemn procession of the year, the anniversary of the crucifixion, in the very presence of all the crosses and bloody images of Christ, which are of such mighty efficacy in assisting the Catholic mind to bring up the scenes of the Gospel history, few appeared solemn, many indulging themselves in the levity of a mere *agricultural show*, and even some of the priests were seen evidently passing their jests with each other, in the midst of the procession, and in open sight of the multitude.

Since being here, we have heard but two Catholic sermons. They seldom preach. The former of these sermons was in praise of the Virgin Mary, accompanied with a high degree of vociferation and of action. The second was similar in manner, but the subject was the character of Christ. The speaker in this, as in the other case, addressed himself wholly to the passions of the audience. He stood near, and partly in front of an image of the expiring Saviour, and often fixing his eyes upon it, and addressing himself to it, endeavoured to make the same use of it as Anthony did of the body of Cæsar.

The common people are, as you may well suppose, exceedingly ignorant about every part of religion. Saying their prayers in the morning, seems to give them a license to cheat and pilfer all the day. The Sabbath is a holiday. The priests are exceedingly vigilant to keep all religious tracts and Bibles out of the hands of the common people, and the people themselves seem very well contented that their responsibility should lie entirely on the shoulders of the priests. Ask a common man about the doctrines of the Church, and he says he knows nothing about it: "This is no business of mine, but of the priests'." Let one fact suffice to show the extreme ignorance and thoughtlessness of the Maltese. A man much above the middle rank was lately conversing about Jerusalem, and asked very so-

berly and sincerely whether the sepulchre and *bones* of our Saviour were still to be found there!! Strenuous efforts have been made of late to injure the Bible Society here. The Government have been obliged to listen to the complaints of the bishop, as *he* has to those of his priests. The matter has been referred to England for a decision. We indulge the hope that such a decision will be given as shall open the door still more widely for the circulation of that Book which these pretended Christians are pleased to call *accursed*, and a *book of the devil!* The Lord have mercy on them. But all are not of this character. We could mention the bishop and some of the priests as being much more liberal on the subject of the Bible. We can expect to do but little good among the Maltese here, unless we should stay a year or two longer. Our preaching is altogether to the English. They fill our large chamber every Sabbath morning and evening, and are very attentive. Let us have your prayers that the Word of God may have free course and be glorified, even as it is with you.

Our friends can write us, directing to the care of B. Henry, Esq. Gibraltar, or Messrs. Rabaud, Brothers & Co., Marseilles, as well as to Malta directly.

We not long since received intelligence from Messrs. Fisk, King, and Wolff. They were at Cairo, after having visited Upper Egypt, with great interest and apparent usefulness, and were to set off the next morning, on camels, for Jerusalem, by way of the desert. We have been exceedingly rejoiced with intelligence of some special tokens of the divine presence among your people. May your whole city be abundantly watered with the dew of heaven, and filled with joy unspeakable and full of glory.

Extract of a letter from the Rev. Mr. Fisk, American Missionary at Jerusalem, to Dr. Porter, of Andover, dated April 28, 1823.

My first letter from the Holy City shall be to my revered instructers and beloved brethren at Andover. I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary; my little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion; I have walked over Calvary; I have passed through the valley of Hinnom; drank of the waters of Siloam; crossed the brook Kedron; and have been in the *Garden of Gethsemane*. The next day after my arrival, I made my first visit to the tomb of *my Lord*. I did not stop to inquire whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion, I was willing to be deceived for the moment. The church was full of people; but, though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, sisters, and particular friends. I implored a blessing on *Andover*, and on all missionaries and ministers, and on all the world. It seemed then as if Jesus Christ, the Son of God, had really suffered, died, and risen from the dead. The period of time that has elapsed since his death, dwindled to a moment. The whole seemed present and real O, what sufferings! O, what love! Dear brethren, it was for us he bled and died. Shall we not then live to him? He died to save us from *sin*. Shall we not then avoid sin in all its forms? He died to save *us*. Can we then be unwilling to make efforts, and endure privations to save *others?* If you think I have made any sacrifices or undergone any hardships, I assure you I forget them all when in the Church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the cross! The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the divinity of our Lord and the atoning efficacy of his death; and I fear all, or nearly all the rest, adore his mother and his disciples with almost as much devotion as himself. When I was at Gethsemane there were so many armed Turks about that I did not think it prudent to stop, but only walked across the field.

> "Where once thy churches prayed and sang
> "Thy foes profanely roam."

I weep when I think of Zion and look at the desolations of Jerusalem; and I am sure you would weep if you could see what I see, and you would pray earnestly that another season like that of Pentecost may be enjoyed here. My first impressions in regard to our mission were discouraging. The first evening my spirits were depressed and desponding. But I now feel much encouraged. We have already sold and distributed about 70 Testa-

ments and Psalters, and more than 300 Tracts, and brother Wolff is engaged day and night in preaching to the Jews and disputing with their Rabbies. We are surrounded by dangers, and we tremble at every step; yet the Lord our Redeemer protects us, and I hope will protect us. Trusting in Him, we will go forward. Brethren, pray for us, and Oh! I entreat you live near to Christ. Meditate much on his love, his death, and mediation. This will show you the world with its distinctions, pleasures, and strifes, in the proper light. May that Saviour who did *here* bleed and die for you and me, fill our hearts with his love, and make us all good ministers of his grace; may we be crucified to the world, and the world to us, bearing about in our body the dying of our Lord Jesus Christ.

Your brother in our Lord Jesus Christ,

PLINY FISK.

Miscellany.

Extract of a Letter from the Rev. I N. Wyckoff to the Domestic Secretary.

The ladies of my congregation have collected various articles, valued at two hundred and eleven dollars and a half, for our Indian Missions, which I now transmit to you in a box accompanying this letter. We have endeavoured to impress the idea on all the donors, to send their prayers along with their gifts; and we trust not only that our charity will go forth attended with many prayers, but also that this effort will have a direct, beneficial influence on the religious state of the congregation. We have had it in contemplation to hold a general meeting of the contributors to pray for the blessing of God on this particular exertion, and on the friends and efforts in behalf of missions every where—a suggestion with which I am much pleased, and which I am confident will have the most salutary results. All I regret is, that the box, containing the charity, cannot stand in the midst of the meeting, that while their eyes saw what was done, their hearts might be more strongly excited to do still more.

In the history of the efforts by which this charity has been collected, it is a fact most encouraging (as the result shows) to those who enter upon a similar undertaking, that appearances were very discouraging in the beginning. The design had been publicly announced from the pulpit. A general and pressing invitation had been presented to all those who were disposed to give, to lodge their contributions with a designated individual. But scarcely any thing was sent. The appeal was repeated more earnestly, and still very little was contributed. As the last resort, two of the zealous friends of the cause went forth in a light wagon to appeal to the sensibility and christian feeling of the ladies at their own dwellings. We expected to see them return empty and discouraged. How much and how happily were we disappointed, when they returned with the wagon well loaded with generous contributions. We thought that if, amidst the pecuniary embarrassments of our congregation, we could raise a box worth seventy-five dollars, we should congratulate ourselves, and feel quite elated with our success. By the good hand of the Lord, with our solicitors, you see whereunto it has grown, and how our expectations are exceeded. How audibly the voice breaks out of these facts—*go forward and fear not;* and how strongly, too, the encouragement to others, to *go and do likewise!*

Extract of a Letter from a Gentleman in the Western District of New-York.

Having had an opportunity of perusing the last Annual Report of the *United Foreign Missionary Society*, I felt much interested in its prosperity. I have, therefore, used my influence to collect something to aid its more than exhausted funds. I am sorry that I am not in a situation to contribute *more myself* to advance so good a cause, and intend ere long to do something more if not again disappointed.

The church is abundantly able, through the blessing of God, to support all the benevolent enterprizes of the day, but the great difficulty seems to be to make Christians feel their duty and fulfil their obligations. The circulation of Annual Reports and periodical publications appears admirably calculated to effect this object. It is with pleasure, Sir, that I transmit to you the enclosed eighteen dollars.

AMERICAN MISSIONARY REGISTER.

The present number closes the fourth volume of this work—the first volume since it became the exclusive property of the *United Foreign Missionary Society.* To the former number of subscribers, about eleven hundred have been added since the commencement of this volume. While the managers feel encouraged and gratified by this increase of patronage, yet they

look with confidence to the religious community for still greater accessions. They consider it of essential importance to the cause in which they are engaged that the circulation of the AMERICAN MISSIONARY REGISTER should be widely extended; and would respectfully and urgently solicit, in its behalf, the influence of its present patrons, of ministers of the gospel, of the officers and managers of auxiliary societies, and of the friends of the missionary cause throughout the country.

As the next number will commence a new volume, it is desirable that the names and residence of new subscribers should be forwarded to the editor as early as practicable.

The managers would also be gratified by an early remittance of the monies now due for the REGISTER.

NEW AUXILIARY SOCIETIES.

The following Auxiliaries have lately been recognised by the United Foreign M. Society:

Female Missionary Society of Lebanon, N. J.; Mrs. Maria Shultz, Treasurer.

Female Missionary Society of Great Conewago, Pa.; Mrs. Christiana Cassat, President, Mrs. Maria Dickson, Treasurer, Miss Sarah Cassat, Cor. Secretary.

Female Missionary Society of Deerfield, Portage county, Ohio; Mrs. M. Candless, President, and Miss Christine Hartzell, Cor. Sec.

Missionary Society of Bush-Creek, Fairfield county, Ohio; Mr. Alexander Stirratt, Cor. Sec.

Female Missionary Society of Union Village, Washington county, N. Y.; Mrs. Cornelia Fonda, Cor. Secretary.

Missionary Society of Ghent, Columbia co. N. Y.; Rev. Peter S. Wynkoop, President, Mr. John E. Hogeboom, Treasurer.

Young Men's Missionary Society of Cumberland county, Pa.; Mr. Wm. L. Helfenstein, Cor. Secretary.

Youth's Missionary Society of New-York; D. L. Gray, Pr., and Richard Cocks, Cor. Sec.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of November, 1823.

	D. C.
From the Sabbath School No. 1. at Princeton, N. J. by Mr. M. L. Fullerton	2 00
From the Alamance Female Benevolent Society, Guilford county, N. C. by the Rev. E. W. Caruthers,	15 00
Collection at the monthly concert in the Presbyterian Church in Cedar-street, N. Y.	17 43
Donation, of which 3 dollars were the avails of Needlework, by a friend of the Society	14 00
Collection at the monthly concert in the Reformed Dutch Church at Harlaem, N. Y. by James Bogart, Jun. Esq.	3 10
Collection at the monthly concert in the Presbyterian Church at Newton, N. J. by Mrs. S. D. Morford	11 51
From the Aux. Soc. of Bedford county, Va. by M Graham, Esq. treasurer	28 50
Avails of a "Narrative of a Private Soldier"	5 00
From a friend to missions	50
From a Female Association at Morris Plains, N. J. for the education of an Indian youth, named James Caldwell, third annual payment, by Miss Sarah Canfield, treasurer	12 00
Collection at the monthly concert in the Presbyterian Church in West Town, Orange county, N. Y. by Mr. David H. Slawson	3 00
From Mrs. E. G. Gridley, of do. by do.	1 00
From a friend of do. by do.	50
Collection at the monthly concert in the Presbyterian Church in Cherry Valley, N. Y. by the Rev. Charles Fitch	12 00
Collection at the monthly concert in the Brick Presbyterian Church in New-York, by Mr. Stephen Lockwood	18 31
From the Female Fragment Society in the Presbyterian Church in Cedar street, N. Y. to constitute Mrs. Harriet Romeyn a life member, by Mrs. Mudge and Mrs. Smith	30 00
From the Aux. Soc. in the Rev. Mr. Phillips' congregation in New-York, by Mr. Alexander M'Clure, treasurer	18 00
From a small Fragment Society in the city of New-York, by Mrs. P. W. Radcliff, treasurer	20 00
From the Female Industrious Society of the Reformed Dutch Church in New-Brunswick, N. J. to constitute their former Pastor, the Rev. John Ludlow, a life member, by Miss Henrietta Vethake, secretary,	30 00
From the Aux. Soc. of Baskingridge, by Wm. M. Lindsley, treasurer	10 00
From Mrs. Davis, of Brunswick, Rensselaer county, N. Y. by the Rev. John Younglove	2 00
From Mrs. Sarah Abbott, of do. by do.	1 00
From the Aux. Soc. of Saugerties, Ulster county, N. Y. by Mr. Abraham Hendricks, treasurer	7 00
Total,	$261 85

DONATIONS IN GOODS AND CLOTHING,

Since the first of June last.

	D. C.
Box of goods from a number of Ladies in Perth-Amboy, N. J. by Mrs. Mary Cook—valued at	50 00
Cask of clothing, &c. for the Great Osage Mission, from Leicester, Mass. by Messrs. Lincoln & Edmonds.	
Box of goods and clothing, from the Ladies of the Rev. Mr. Beman's congregation, in the city of Troy—valued at	100 33
Box of seeds and pamphlets from Columbia county, Pa. for the Great Osage Mission.	
Sixty-five garments, from the Female Clothing Society of N. Y. by Mrs. P. W. Radcliff.	
Box of goods for the Seneca Mission, from the congregation of New Shannack, N. J. by Mr. John Wyckoff.	
A package containing thirty-five yards of woollen, linen, and cotton goods, a bed-quilt, a bundle of thread and tape, &c. from the Female Aux. Soc. of Morristown, N. J. for the Great Osage Mission, by Mrs. C. B. Arden.	
A piece of woollen and cotton cloth, made by the Ladies of Morris Plains, N. J. for the Great Osage Mission, by Mrs. Margaret Canfield.	
A box of goods and clothing from the Ladies of the Reformed Dutch Church in Catskill, N. Y. by the Rev. J. N. Wyckoff—valued at	211 50
A box of clothing from the Female Missionary Society of Springfield, Otsego county, N. Y. by the Rev a Putnam, through the agency of the Rev. Dr. Chester—valued at	100 00
A box of clothing from Sangerfield, Oneida county, N. Y. for the Great Osage Mission—valued at	56 00
Forty-four maps, from a Friend of Missions, in New-York.	
A small bed-quilt, made and presented by Charlotte Broome Baldwin, aged 7 years.	
A box of clothing, from the Ladies of Brunswick, Rensselaer county, N. Y. by the Rev. John Younglove.	
A box containing 149 copies of "A Narrative of a Private Soldier," by Mr. Joseph P. Engles.	

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